

P.P.

COMPANION

TO THE

ALMANACK,

FOR

The YEAR 1765.

BEING

A familiar Explanation thereof to the lowest Capacity.

Particularly useful for all Persons unacquainted with the various *Characters, Signs, Aspects, Terms, and Figures, &c.* used therein.

WITH

An Account of the principal Festivals and Fasts observed by the Church of England, and the Origin thereof.

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Printed for J. COOK, in Pater-Noster-Row.

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 Bishops and Deans; Lord Mayor
 and Court of Aldermen of Lon-
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L O N D O N:

Printed only for R. BALDWIN, at the Rose, in Pater-Noster-Row.

M.DCC.LXV.

[Continued annually.]

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C O M P A N I O N, &c.

ALMANACK, which is derived from the Arabick, signifying Distribution or Numeration, contains the Days of the Month, their Increase and Decrease; Time of the Sun's Rising and Setting; Festivals and Fasts; Moon's Age, Rising, Setting, and Southing; Motions of the other Heavenly Bodies, Eclipses, &c. in the Order they happen throughout the Year: All these are set down, or pointed out, in a Manner somewhat different from one another, in the several Almanacks annually published; of which, MOORE's being the chief in Vogue, we have adapted this Explanation more particularly to that, though, in general, it will answer for all the rest.

The Almanack (viz. MOORE's) consists of thirteen Columns in every Month, eight on the Left-Hand Side, and five on the Right.

I. The first Column, on the Left, contains the Days of the Month in Order, beginning with the first at Top, and ending with the last at Bottom.

II. The second Column shews the Day of the Week; the red Letter F stands for Sunday, being the proper Dominical or Sunday Letter for the present Year (g) for Monday, (a) for Tuesday, (b) for Wednesday, (c) for Thursday, (d) for Friday, and (e) for Saturday.

III. The third Column shews the different Sundays throughout the Year, the Feasts, Fasts, and other Holidays; Romish Saints; the Increase and Decrease of Days and Nights; the Southing of some principal Stars; and the Difference in true Time between the Sun and Clocks, Watches, &c.

IV. The fourth Column has this Mark (\odot), and pl under it, and signifies the Sun's Place in every Sign of the Ecliptic; and the Degree of every Sign right against the Day of the Month, shews that the Sun enters into that Degree of the Ecliptic, at 12 o'Clock that Day.

V. The fifth Column shews the Parts of the human Body that are more particularly governed by the Moon, &c. on the Days opposite thereto.

VI. In the sixth Column you have the Age of the (δ) Moon, from New to Full Moon, marked with the Letters N for New, and F for Full, in red, and

VII. The seventh Column shews the Rising and Setting of the Moon every Day of her Age. Thus, if you see δ rises 9 A 42, or 7 A 16; that is, the Moon rises those Nights

42 Minutes after 9, or 16 Minutes after 7: But under the Word *Morn* (in the same Column) \odot sets 3 41, or 2 25, shews the Moon sets 41 Minutes after 3, or 25 Minutes after 2, in the Morning; so that looking at the Day of the Month in the first Column, and casting your Eye across to this, you see the Moon's rising and setting for that Day.

VIII. The eighth Column shews, 1. The Weather. 2. The Characters of the Planets, viz. (\odot) the Sun; (♄) Saturn; (♃) Jupiter; (♂) Mars; (♀) Venus; (☿) Mercury; (\oplus) the Earth; and (☾) Luna, or the Moon. 3. The Aspects of the Planets, or what Position they bear to, or what Distance they bear from each other in Degrees, viz. (♊) Conjunction, when two Planets are in the same Place or Degree of the Zodiac; (♋) Semisextile, when two Planets are distant from each other $\frac{1}{12}$ of the whole Ecliptic, viz. 30 Degrees; (♌) Sextile $\frac{1}{6}$ or 60 Degrees apart; (♍) Quartile, $\frac{1}{4}$ or 90 Degrees apart; (♎) Trine, $\frac{1}{3}$ or 120 Degrees apart; and (♏) Opposition, $\frac{1}{2}$ of the whole, or 180 Degrees apart.

EXPLANATION.

Suppose then you should chance to see these Characters, Δ ♃ , 8 \odot ☾ ; the first shews that Saturn and Mars are in Trine, or 120 Degrees apart; the other shews the Sun and Moon are in Opposition, or 180 Degrees apart. Also \ast ♃ shews Jupiter and Mars are Sextile, or 60 Degrees apart: And thus you may easily read any one Thing belonging to the Aspects, or Situation of the Planets.

N. B. You will sometimes see the Signs \odot Ap. or ☾ Per. which signify the Moon, on that Day of the Month which they stand against, is in Apogee, that is, the farthest Distance from the Earth; or in Perigee, that is, her nearest Distance to the Earth.

IX. The ninth Column on the right Hand Page, with M. D. on the Top, has also the Days of the Months repeated.

X. The tenth and eleventh Columns point out the Time of the Sun's Rising and Setting, in Hours and Minutes, and must be read thus: For Example, suppose against January 6,

Sun rises.	Sun sets.
8 — 5	3 — 55

are the Figures which signify that the Sun rises 5 Minutes after 8, and sets 55 Minutes after 3. You may also know the Sun's Setting, by subtracting the Rising from 12. The Length of the Day is always known by doubling the Time or Hour of Sun-Setting; and the Length of the Night by doubling the Time or Hour of his Rising.

XII. The twelfth Column shews the Hour and Minute for every Day throughout the Month, that the Moon is full South; that is when she is in her Meridian, or at highest in the South; or in other Words, when she is just got mid or

half Way of her Journey, between Rising and Setting, be her Age what it will. Thus, suppose 7 A 19, or 9 A 12, it is to be expressed backward, viz. Moon full South 19 Minutes after 7, or 12 Minutes after 9, &c. for any Day.

Note, That always between the Change and the Full, the Moon comes to the South in the Afternoon, but after the Full in the Morning. The Full Moon rises about Sun-Setting, and sets at Sun-Rising; upon her Decrease rises a little after the Sun sets, and sets a little after the Sun rises.

N. B. If you add 3 to the Moon's Southing any Day in the Year, you have the Time of High-Water at London-Bridge on that Day.

XIII. The last Column wants no further Explanation, being only a Repetition of the Moon's Age, and some occasional or speculative Observations for Amusement.

The Parts of Time in Use among us are *Minutes, Hours, Days, Weeks, Months, Years, Ages, Cycles, and Periods.*

A Year is a Space or Part of Time measured by one entire Revolution of some celestial Body in its Orb, viz. the *Sun* or *Moon*.

That which is measured out by the Revolution of the Sun in the *Ecliptic*, or Sun's annual Path, is called the *Solar Year*, which contains 365 Days, 6 Hours, 9 Minutes, and 14 Seconds.

The *Lunar Year* is the Space of Time in which the Moon performs 12 complete Revolutions round the Earth, called *Lunations*, and contains 354 Days, 8 Hours, 48 Minutes, and 38 Seconds.

Years are divided into *Astronomical* and *Civil*: The *Astronomical* is that which results from or depends on the Principles of *Astronomy*, as those above-mentioned.

The *Civil Year* is that in common Use among the several Nations of the World, beginning and ending according to the Usage and Custom of any Country.

The *Civil Solar Year* is again either *Common* or *Bissextile*; the *Common Year* is reckoned to contain only 365 Days, the odd Hours and Minutes being in this neglected. But the *Bissextile*, otherwise called *Leap Year*, consists of 366 Days, which is one Day more than the *Common Year*, which is called the *Intercalary*, or *Bissextile Day*.

This Intercalation, or Addition of a *Bissextile Day* was first appointed by *Julius Caesar*, to be made every fourth Year, in order that the *Civil Year* might keep Pace with the *Solar Year*. For the *six Hours*, whereby the latter exceeded the former, in four Years make a whole Day, which was

then added to the ~~23d~~ Day of *February*, which, according to the *Roman* Reckoning, was the *Sixth* of the *Calends* of *March* in the *Roman* Calendar; so every *Bissextile*, or fourth Year, they reckoned the *Sixth* of the *Calends* of *March* twice, in Latin *Bis sextus Dies*, and from thence came the present Term of *Bissextile*, commonly called *Leap Year*, because all the succeeding Days leap forward one Day. But in our Reckoning we add that *Intercalary* or *Bissextile* Day to the 28th of *February*, which amounts to just the same Thing.

The first and principal Division of the Year is into *Months*, which are of two Kinds, viz. *Astronomical* and *Civil*. The *Astronomical Month*, which is also the *natural one*, is properly a *Lunar Month*, or the Space of Time in which the Moon runs thro' the *Zodiac*, or *twelve Signs*, and is either *Synodical*, called a *Lunation*, (which is the Time contained between the Moon's parting from the Sun at a *Conjunction*, and returning to him again, which is in 29 Days, 12 Hours, 44 Minutes, and 3 Seconds) or a *Periodical Month*, which is the Space of Time wherein the Moon makes one complete Revolution, or returns to the same Point of the *Zodiac* whence she departed, which contains 27 Days, 7 Hours, 43 Minutes, and 8 Seconds.

The *Solar Month* is the Space of Time in which the Sun runs through one *Sign* of the *Zodiac*, which Months, one with another, contain each 30 Days, 10 Hours, 29 Minutes, and 5 Seconds.

Civil Months are those which are framed to serve the Uses of civil Life, and are different in different Nations and Countries of the World.

A *Month* is divided into four Parts, which we call *Weeks*, and each *Week* consists of seven Parts called *Days*: Of these Months, that is consisting of only four Weeks, there are 13 in a *Julian Year*, and one Day over; of Weeks 52, and of Days 365, as before-mentioned.

A *Day* is either the Space of Time contained between the Moments of the Sun's *Rising* and *Setting*, or in which he makes one entire *Revolution*. The first is called an *artificial Day*, the latter a *natural Day*.

The *artificial Day* is ever variable and unequal; for the Sun's Course being always *oblique* to the *Horizon*, and always varying, causeth that the Time of his Stay, or his Continuance above the *Horizon*, which is the *artificial Day*, is ever variable and changing.

The *natural Day* is either *astronomical* or *civil*. The *astronomical* is the Time which passes between the Sun's leaving any
any

any *Meridian* and its Return to the same; that is, the Space of Time in which the Earth makes one Revolution about its own Axis, which is ~~24~~ Hours and ~~4~~ Minutes. 23.56

It is also called the *civil*, because it is by divers Nations reckoned divers Ways, and is measured out by the equable Motion of Machines, as Clocks, Watches, &c. This, that is the *civil* Day, is always equal, and contains just 24 Hours. The *Babylonians* begin to account their Day from *Sun Rising*, as also do the Inhabitants of *Nuremberg* in *Germany*; the *Athenians*, *Jews*, and *Italians* from *Sun Setting*; the *Egyptians* and *English* at *Midnight*; but the Astronomers begin the Day at Noon, to which Time are the Places of all the Planets reckoned in our Ephemerises or Almanacks.

An Hour is the 24th Part of a Day, and is equal or unequal. Equal Hours are those by which the whole Time of a *civil* natural Day and Night is divided into 24 equal Parts. Unequal Hours are those by which the Term of an artificial Day is divided into 12 Parts, and the Night into as many.

The Hours are denominated of the People who use them. Thus *Babylonian* Hours commence from *Sun Rising*, *Italian* from *Sun Setting*, *astronomical* from Noon or Mid-Day.

An Hour is divided into 60 equal Parts, called *Minutes*, and each Minute into *Seconds*; these again into 60 *Thirds*, and so on.

The larger Spaces of Time which have found Distinction among Mankind, are 1st, a *Lustrum*, which was a certain Space of Time applied formerly to civil Uses, as *Sacrificing*, *Taxations*, *Letting of Farms*, &c. and consisted of ~~five~~ four Years.

2d, *Seculum*, a Century or Space of 100 Years.

3d, *Ævum*, an Age, a Space of Time indefinitely used for the Life or Age of a Man, sometimes for 100 Years, at others for Eternity.

4th, *A Cycle*, in plain English is a Circle of Years, Months, Days, &c. or it is a perpetual Round or Circulation of any particular Space of Time, so that the last continually returns upon and succeeds the first.

Of the Golden Number.

By the *Golden Number*, which is also called the *Prime*, is meant the Cycle, or, in plain English, the Circle or Revolution of the Moon, which is a Period of 19 Years, in which Time the Lunar Aspects are nearly the same as they were 19 Years ago. It begins with *one*, and so on to 19, then begins again. The Use of it is to find the *Change*, *Full*, and *Quarter* of the Moon, and by that Means the Time of *Easter* and other moveable Feasts are known. To

To find the Golden Number.

RULE. Add 1 to the year, and divide the sum by 19, the remainder is the golden number.

Required the golden numbers for 1763 and 1764?

$$\begin{array}{r} 1763 \\ 1 \\ \hline 19 \overline{)1764} 92 \end{array}$$

16 golden number.

$$\begin{array}{r} 1764 \\ 1 \\ \hline 19 \overline{)1765} 92 \end{array}$$

17 golden number.

By the Golden Number, or Prime, to find the Epact.

* The epact is the amount of the solar above the lunar year, which being somewhat more than 10 days and 21 hours, to avoid fractions, the annual epact is 11 days.

RULE. Take 1 from the golden number, and multiply the remainder by 11, the product (if less than 30) is the epact; but if it exceeds 30, divide by 30, the remainder is the epact.

Required the epacts for 1763 and 1764?

For the year 1763

Golden number 16

1

15

11

$$30 \overline{)165} 5$$

15 epact

For the year 1764

Golden number 17

1

16

11

$$30 \overline{)176} 5$$

26 epact

To find the Age or Change of the Moon.

Jan. Feb. Mar. Apr. May, June, July, Aug. Sept. Oct. Nov. Dec.

0 2 1 2 3 4 5 6 8 8 10 10

RULE. Add the epact for the year to the number of the month, the sum subtracted from 30 gives the day of the moon's change in that month: Or if to the number of the month you add the epact and the day of the month proposed, the sum (if it exceeds 30, rejecting 30) is the moon's age.

Required the day of the moon's change in May, likewise her age on the 25th of December 1764?

* Epact, from the Greek, signifying added Numbers, a certain Number of days added to the lunar year to make it even or equal to the solar year; for the solar year, consisting of 365 days, and the lunar but of 354, the lunations every year get 11 days before the solar year; but thereby in 19 solar years the moon finishes 20 times 12 lunations, and gets up one whole solar year; and having finished that circuit, begins again with the Sun, and so from 1 to 19 years; for the first year afterwards, the moon will go before the sun but 11 days, which is called the Epact of that year, the second year 22 days, the third year 33 days; but 30 being an intire lunation, cast that away, and three shall be the Epact of that year, and so on, adding yearly 11 days.

Epact

Epaſt is 26

3 No. of the month
— (as above)

29

From 30

—

May 1 change

Epaſt is 26

10 No. of the month
25 day of the month

—

61

30

— 1 the moon's age

The *Cycle or Circle of the Sun* is a Period of 28 Years, which, when completed, the Days of the Month return in the ſame Order to the Days of the Week as they were at the Beginning. This Cycle received its Name and Origin from the ſeven firſt Letters of the Alphabet A B C D E F G, which were placed in the Almanack to denote the Days of the Week in Order from the firſt to the ſeventh throughout the Year, and becauſe one of theſe ſeven Letters muſt neceſſarily ſtand againſt *Sunday* or the Lord's Day, it was wrote in a Capital or large Letter, and from thence called the *Dominical*, ſignifying the Sunday Letter, which of late Years has been printed in red, the other ſix are in ſmall Letters.

Now ſince a *Julian Year* contains 365 Days, if that Number be divided by 7, there will remain one Day: If there had been no Remainder, 'tis plain every Year would conſtantly begin on the ſame Day of the Week, and therefore the next Year will begin on the Day following; for Inſtance, the Year 1763 began on a *Saturday*, and therefore will end on a *Saturday*. If the firſt Day of January be on a Sunday, A will be the *Dominical* or Sunday Letter for that Year; then, becauſe the next Year begins on a Monday, the Sunday will fall on the ſeventh Day, to which is annexed the ſeventh Letter G, which will therefore be the *Dominical Letter* for that Year. Alſo the next Year after will begin on *Tueſday*, and the Sunday will fall on the ſixth Day, therefore the ſixth Letter, F, will be the *Sunday Letter* for that Year. Whence 'tis plain the Sunday Letters will go in a retrograde or backward Order, thus, G F E D C B A, and in the Courſe of ſeven Years (were they all common ones, that is, without a Leap Year) the ſame Days of the Week and *Dominical Letters* would return to the ſame Days of the Month.

But becauſe in *Biſſextile Year* there are 366 Days, there will be two Days over and above the 52 Weeks, if that Year ſhould begin on a Sunday, it will end on a Monday, and the next Year begin on a Tueſday, the firſt Sunday of which would fall on the ſixth of January, to which is annexed the Letter F, and not G, as in common Years. By this Means the *Biſſextile Year* returning every fourth Year, the Order of *Dominical Letters* ſucceeding each other is

interrupted, and the Series does not return to its *first State* till after 4 Times 7, or 28 Years, which Period of Time is therefore the *Cycle* which we are here explaining, and when completed, the Days of the Month return to the same Order and to the same Days of the Week.

In every *Bissexile Year* there are two *Dominical Letters*, the first of which takes Place, that is, begins with January, and holds till the 24th or 25th of February, and the other continues the Rest of the whole Year. For in the *Bissexile Year*, those *two Days* are reputed as one, and have both of them the same Letter F annexed to them, and by this Means the Order of the *Sunday Letter* is interrupted, and a different one henceforth takes Place. For Example, the Year 1764 was a *Bissexile*, and the Beginning of the *Sunday Letter* was A, and the 19th of *February* being *Sunday*, it was the last Time this Letter officiated, for the next *Sabbath* was indicated by the Letter G, as thus appears by the Days and Letters of the last Week immediately preceding the *Sunday Letter G*, viz.:

A b c d e f f G
19 20 21 22 23 24 25 26

To find the Dominical or Sunday Letter for any Year

RULE. Divide the Year of the Lord and its 4th by 7, the Remainder subtracted from 7 is the Dominical Letter.

Reckoning A 1, B 2, C 3, D 4, E 5, F 6, G 7.

Required the Dominical Letters for the Years 1763 and 1764?

4)1763
440
7)2203(314

5
7
2=B

4)1764
441
7)2205(315

0
7
7=G

To find what Year is Leap Year.

Rule. Divide the Year by 4, the Remainder is the Year after Leap Year; but if 0 remains it will be Leap Year.

Examples for the Years 1763 and 1764.

4)1763(440

3d after Leap Year.

4)1764(441

0 Leap Year.

Number of Direction. The Council of Nice hath fixed the *Vernal Equinox* to the 21st of March, and appointed the first full Moon that happens after it to be the Boundary of *Easter*,

ter, which is therefore called the *Paschal Term*, and the earliest *Paschal Term* being the 21st of March, and the next Sunday after being *Easter Day*, 'tis plain the earliest *Easter* possible is the 22d of March, and the 18th of April being the latest *Paschal Term* that can happen, the seventh Day after, that is the 25th of April, is the latest *Easter* possible: Now within the Limits of the 22d of March and 25th of April, are 35 Days, the Number belonging to each of which is called the Number of Direction, because by Means of it the Times of *Easter* and other moveable Feasts are ascertained for any Year.

Roman Indiction. This has no Relation to the celestial Motions, but was used for civil Purposes; the chief were to indicate or make known the Time of certain Payments made by the Roman Subjects to the Republic.

Eclipse is a Deprivation of Light, the Eclipse of the Sun, (or in Fact the Earth) is caused by the Interposition of the Moon's dark Body between the Sun and our Sight, which can never happen but at the new Moon, when the Sun and Moon are less than 18 Degrees from the Moon's Nodes, and by Reason of the Nearness of the Moon to the Earth, and sudden Change in Parallax, the same solar Eclipse shall be *total* to one Part of the Earth, to another *partial*, and to another *no Eclipse at all*.

The Moon's Eclipse is real and universal, and is caused by the Interposition of the Earth between the Sun and Moon; and this can never happen but at the full Moon, within less than 12 Degrees of her Nodes; for the Moon being an opaque Body, borrowing all her Light from the Sun, is then deprived of that borrowed Light by the Interposition of the Earth, and so eclipsed. There never can happen more than six, nor less than two Eclipses in one Year, and when two they are both of the Sun.

Planets are the seven *erratic Stars*, viz. *Saturn* ♄, *Jupiter* ♃, *Mars* ♂, *Earth* ⊕, *Venus* ♀, *Mercury* ☿, and *Moon* ☾.

Saturn is the primary or one of the first and highest of all in the planetary System.

Jupiter is the next.

Mars the next, which moves round the Sun in an Orbit between the Earth and Jupiter.

The *Earth* next, which has an annual and diurnal Motion round the Sun.

Venus next, the most splendid of them all, and moves in an Orbit between the Earth and Mercury.

Mercury next, whose Orb is next the Sun.

The *Moon* next and lowest of all: She is in herself an o-

paque or dark Body, borrowing all her Light from the Sun, and respects our Earth for her Center; and not only the Moon itself, but also her whole System, is carried round the Sun along with our Earth in a Year.

The twelve Signs of the Zodiack are thus called and charactered *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagittary* ♐, *Capricorn* ♑, *Aquarius* ♒, and *Pisces* ♓.

Canis Major and *Canis Minor*, the great and little Dog, are two Constellations which rise with the Sun from about the 9th of July to the 20th of August, when it is generally very hot and sultry, and from these Constellations called the *Dog Days*.

Culminating, or *Culmen Cæli*, is the highest Point in Heaven that any Planet or Star can rise to; and when a Star comes to the Meridian of any Place, 'tis said to *culminate*; also the Southing of the *Moon* and *Stars* means the same.

Equinoxes are the precise Times in which the Sun or Earth enters into *Aries* and *Libra*, which they do twice a Year, about the 20th of *March* and 23d of *September*, which Times are called the Vernal and Autumnal *Equinoxes*, making then the Days and Nights equal.

Twilight is the dubious Half Light which we perceive before the Sun rising, and after Sun setting.

Quarters of the Year are four in Number; the first begins when the Sun apparently enters the *equinoctial Sign Aries*, making the Days and Nights *equal all the World over*, except under the Poles, and continues while the Sun is running through *Aries*, *Taurus*, and *Gemini*; this is called the *Spring Quarter*. The Summer Quarter begins about the 20th Day of *June*, and continues while the Sun runs through *Cancer*, *Leo*, and *Virgo*, making the longest Days to all the Northern Inhabitants. The third is called the *Autumn*, or *Harvest Quarter*, and begins about the 23d Day of *September*, and continues while the Sun is running through *Libra*, *Scorpio*, and *Sagittary*. The Days and Nights are then again equal. The fourth and last is called the *Winter Quarter*, making the shortest Days and longest Nights to all the Inhabitants on this Side the *Equator*. This Quarter continues all the Time the Sun is passing through *Capricorn*, *Aquarius*, and *Pisces*.

Solstice is the Time when the Sun being got farthest from the *Equator*, seems for some Days to be at a Stand, which happens twice a Year. The *æstival*, or *Summer Solstice*, is when the Sun enters the Tropic of *Cancer*, which is on the 21st of *June*, and the *Hyemal*, or *Winter*, is when the Sun enters the Tropic of *Capricorn*, which is on the 21st of *December*.

EXPLANATION of the FESTIVALS, FASTS, and other remarkable Days throughout the Year.

JANUARY XXXI Days.

1 **C**IRCUMCISION, or New Year's-day, by some called the octave or eighth day of Christmas, is a festival (and offering-day at court) in memory of our Saviour's being circumcised; a Jewish ceremony at the baptism of Children.

5 Old Xmas

6 *Epiphany* signifies an appearance, also to manifest or deliver, a festival in commemoration of our Saviour's being made manifest to the Gentiles, and of the wise men going to him, soon after his birth, with presents; and were conducted by a star to the place where he lay. This is commonly called the twelfth day, because observed on the twelfth after our Saviour's birth. It is a collar-day at court, as are all the twelve days.

8 *St. Lucian* was a martyr; he suffered for preaching the gospel at St. Denny, in France, was said to have been a disciple of St. Peter.

13 *St. Hilary* was a bishop of Poitiers, in France, a great champion against the Arians; he died about the year of Christ 367

20 *St. Fabian* was a Bishop of Rome, and suffered martyrdom under the emperor Decius

21 *St. Agnes*, a young Roman lady of noble family, who suffered martyrdom at 14 years of age, in the year of Christ 306

22 *Vincent* was a deacon of the church in Spain, and suffered martyrdom in the Dioclesian persecution, A. D. 303

25 *St. Paul's Conversion* to the Xtian religion was in the year of Christ 36; he is not commemorated as the other apostles are by death or martyrdom, but on account of his *miraculous conversion*

30 *K. Charles I.* was martyr'd in 1649: this day is annually kept, according to the rubric, as a solemn fast, in memory thereof

B

F E-

FEBRUARY XXVIII Days.

2 *Purification of the Virgin Mary*, called Candlemas-day; from an old custom of consecrating candles for sacred use for the ensuing year

3 *Septuagesima*, which signifies seventy, is the third Sunday before Lent; so called because about 70 days before Easter

3 *Blasius* was bishop of Sebaste in Armenia, said to be a worker of miracles, and put to death by Agricola, A. D. 289

5 *Agatha*, a beautiful virgin and martyr, was put to death under the emperor Decius, A. D. 253

10 *Sexagesima*, which signifies 60, is the second Sunday before Lent; so called because about 60 days before Easter

14 *Valentine* was bishop of Rome, and suffered martyrdom there in the time of Claudius, A. D. 271, after a year's imprisonment; he was famous for his great love and charity, from whence came the custom of chusing Valentines on his festival

17 *Shrove Sunday* or *Shrovetide*, is from the Saxon word *Shrivetide*, or time of confession, which our fathers observed, in order to a more strict keeping the ensuing Lent with *fasting* and *humiliation*

19 *Shrove Tuesday* is the day before the first day of Lent, which, with the Catholics, is called the Carnival, when they make merry, and take leave of flesh meat

20 *Ash Wednesday* is the first day of Lent: it is derived from the Saxon word *Lente*, the spring of the year, a set time for fasting 40 days before Easter. It was called *Dies Cinerum*, or Ash Wednesday, from an ancient custom in the church of penitents presenting themselves before the bishop clothed with sackcloth, and, when rising from prayers, had ashes thrown on them, and their heads covered with sackcloth

20 Hare hunting goes out

24 *St. Mathias* was an apostle, but not of the 12; he was a diligent attendant upon our Saviour, and was at length murdered in Cappadocia; a festival and collar-day at court

27 *Ember-Weeks* are of great antiquity in the church: there are four in number, formerly called the four cardinal seasons; but only three days in these weeks are observed, viz. Wednesday, Friday, and Saturday, next after the 1st Sunday in Lent, after *Whit-Sunday*, September 14, or *Holy Rood*, and December 13, being *St. Lucy's Day*

MARCH

M A R C H XXXI Days.

1 *St. David* was descended from the royal family of the Britons, being uncle to the great king Arthur: he was made bishop of Caerleon in Wales, which see he afterwards removed to Menevia, which, from him, has ever since been called *St. David's*

2 *Cedde* or *Chad*, was bishop of Litchfield, in memory of whom this day was formerly kept; he died in 672

5 Princess of Hesse, K. George III's fourth daughter, born 1723

Perpetua was a lady of quality, who suffered martyrdom under the emperor Severus, about the year 205

12 *Gregory* was consecrated pope about the year 590, and held the popedom near 14 years, and died in 604

17 *St. Patrick* was an apostle of Ireland, and second bishop of that country; an annual festival

18 *Edward*, surnamed the *Martyr*, was descended from the West Saxon kings, and son of Edgar: he came to the crown in 975, at 12 years old, but did not enjoy it long; for paying a visit to Elfrida, his mother-in law, at Corfe-castle in Dorsetshire, he was by her orders stabbed in the back, while he was drinking a cup of wine, to make way for her son Ethelred, his half brother

19 Princess *Louisa Anne*, princess of Wales's third daughter, born 1749

21 *St. Benedict* was an Italian of great devotion, and set up an order of monks, which bears his name to this day: he died in 542

25 *Annunciation*, or message to the Virgin Mary, concerning her being to bring forth the Messiah, our Lord and Saviour, is commonly called *Lady-day* [and is the 1st quarter-day]; an offering day at court

Prince Edward, duke of York, was born this day in 1739

31 *Palm Sunday*, so called in memory of our Saviour's entry into Jerusalem, when the multitude strewed the ways with palm branches. This was called the Great Week, by some the Holy Week, and was formerly observed with great strictness and humiliation

A P R I L XXX Days.

3 Richard was bishop of Chichester, a man much revered for his great learning and preaching, and more for his integrity of life and conversation: he died in 1261

4 *St. Ambrose* was a bishop of Milan, a city in Italy, 20 years, during which he gave all his money to pious uses, and

settled his estate on the church. He died in 396

4 *Maunday Thursday*, or *Mandate Thursday*, is so called from the commandment our Saviour gave his apostles, to commemorate him in the Lord's supper

5 *Good Friday*, or *Pasch* of the Cross, is a fast in memory of Christ's passion, and always observed on the Friday before Easter Sunday: it was called Good from the blessed and good effects of our Saviour's sufferings

7 *Easter*, or *Pasch* of the Resurrection, is a high festival in memory of our Saviour's death and resurrection. Among the primitive Christians this *Queen of Fasts*, as they called it, was so highly esteemed, that it was solemnized 50 days successively. An offering-day at court

14 *Low Sunday*, is so called because it falls the next after, or lower than Easter

19 *Alphege* was abbot of Bath, and then bishop of Winchester, and afterwards archbishop of Canterbury, where he was imprisoned

23 *St. George* of Cappadocia, was the patron of England; he suffered for the sake of the Christian religion in 290, under the emperor Dioclesian

25 *St. Mark the Evangelist*, wrote the history of our Saviour, and was the first bishop of Alexandria, where he planted the Christian church

26 *Duke of Cumberland* was born in 1721

M A Y XXXI Days.

1 *St. Philip* was born at Bethsaida in Galilee, where he was a fisherman, and from thence called to the apostleship by our Saviour: he preached the gospel in Higher Asia, and at length was crucified at Hierapolis, a city of Asia Minor. *St. James* the less, or younger, a fuller by profession, was one of the apostles, and after the resurrection was made bishop of Jerusalem. Josephus mentions him to be the brother of our Saviour

3 *Invention* or finding of the cross, commonly called *Holy Rood*, a festival, but now celebrated only by the church of Rome

6 *St. John Porta Latina*, in memory of *St. John* the Evangelist's miraculous deliverance from the persecution of Domitian, who ordered him to be burnt in oil, set on fire before the gate called *Porta Latina* at Rome

12 *Rogation Sunday* is the 5th after Easter; so called from the Latin word *Rogare*, to ask; because on this and the three following days extraordinary prayers and supplications were offered

offered up. Rogation days are Monday, Tuesday, and Wednesday before Holy Thursday

16 The *Ascension*, commonly called Holy Thursday, because so holy a work as our Saviour's ascension into Heaven was done on this day, in sight of his apostles, and was the consummation of all he did and taught upon earth. An offering-day at court. On this day it is usual for the curates and churchwardens, &c. to perambulate the bounds of their parishes

19 *St. Dunstan* was related to king Athelston, and promoted by king Edgar to the bishoprics of Worcester, London, and Canterbury: he was so well skilled in the liberal arts, that, in those days of ignorance, he first gained the denomination of a conjurer, and afterwards a saint. He died on this day, in 988

26 *Whit-Sunday*, or more properly *White-Sunday*, or *Pentecost*, is a solemn festival, in memory of the descent of the Holy Ghost on the apostles and other christians in the shape of fiery tongues. This festival is reckoned as old as christianity itself. A festival and offering day at court

26 *St. Augustin* was sent over here by P. Gregory, to convert the Saxons, from whence he got the name of the English apostle, whilst here he was made archbishop of Canterbury. He died about the year 610

Bede commonly stiled the Venerable, was born in Northumberland in 673: he was a voluminous writer, and being a monk, studied so close in his cell, as to cause it to be said, that he never went out of it

27 *Whit-Monday*, a holiday and collar-day at court

28 *Whit Tuesday*, a holiday and collar-day at court

29 It is annual festival by act of parliament, in memory of the restoration of K. Charles II. to his crown and dignity, after 12 years exile

J U N E XXX Days.

2 *Trinity Sunday* is a festival, in honour of the holy and undivided Trinity, but not of so antient a date as the rest of the great festivals: its original institution is reckoned to be about the year of Christ 800

2 *Nicomede* was a scholar of St. Peter, he suffered martyrdom for his religion in the reign of Domitian

4 His Majesty King George the III. d's birth-day, who was born in 1738. God send him long to reign!

5 *Boniface* was a Saxon presbyter, born in England, and at first called St. Winfrid. He was made bishop of Mentz

in 145, was one of the most considerable men of his time, but at length murdered near Utrecht

10 Princess Amelia was born in 1711

11 *St. Barnabas* (a festival) was one of the 70 disciples, who sold all and gave it to the poor

17 *St. Alban* was the first christian martyr in this island, liv'd about the middle of the third century, and was summon'd by the Pagans to sacrifice to their gods, which he refusing, they put him to death

24 *Second Quarter-day. The nativity of John the Baptist*; his memory is celebrated because he was the fore runner of our Saviour, and, by preaching the doctrine of repentance, paved the way for publishing the gospel: he was imprisoned by Herod, and by the arts of Herod's wife was at length beheaded. A festival, commonly called *Midsummer-day*

24 Sheriffs and Chamberlain of the city of London chose on this day.

29 *St. Peter* and *St. Paul* (a festival) were joint co-operators, under our Saviour, in the conversion of the world. *St. Peter* undertook the *Jews*, and *St. Paul* the *Gentiles*, and were both crucified at Rome. *St. Peter* was the first of the Apostles who openly professed his belief of the divinity of our Saviour. He was imprisoned by Herod, about the year of Christ 44, and delivered by an Angel; after which he preached the gospel, converted numbers, and established a bishopric at Antioch, where he presided

JULY XXXI Days.

2 *Visitation of the Virgin Mary*, a festival in the Roman rubrick, but not in ours, it was instituted by Pope Urban VI. in memory of her journey into the mountains of Judæa to visit the mother of *St. John*

15 *St. Swithin* was bishop of Winchester, and for his piety canonized for a saint. A. D. 868

20 *St. Margaret* was born at Antioch, the daughter of a pagan priest, but became a good christian, for which she was tortured and then beheaded

22 Princess *Car. Matilda*, late prince of Wales's 4th daughter, born in 1751. This day was dedicated to *St. Mary Magdalen* by King Edward VI. but of late years has been disused

25 *St. James* the Great or Elder, was brother to *St. John*: he taught the gospel, and was martyr'd by the sword, by order

der of Herod: he was the first martyr of all the apostles

26 *St. Ann* was mother of the Virgin Mary, and the wife of Joachin

AUGUST XXXI Days.

1 *Lammas-Day*. There are various conjectures about its derivation, but the most likely is from a Saxon word signifying *Loaf Mass*; for it was customary among the Saxons, to offer up an oblation of loaves of new wheat on this day, as the first fruits of corn. In the Roman church, 'tis generally known by the Name of *St. Peter in fetters*, that is in commemoration of his imprisonment. A festival

6 This was observed as a festival, in remembrance of our Lord's transfiguration on the mount

10 *St. Lawrence*, a Spaniard by birth, was deacon to Pope Sextus: he suffer'd martyrdom, by being broil'd on a grid-iron

11 *Prfs. of Brunswick*, late prince of Wales's first daughter, born 1737

15 Assumption of the V. M. is a festival only in the Roman Church

24 *St. Bartholomew* was one of the twelve apostles, of whom our Saviour said, *Behold an Israelite in whom is no guile*: he was slay'd alive and crucified, after having preached the gospel in the Indies, and other parts

28 *St. Augustin* was born in Africa, in the year 354: he applied himself closely to literature, became a professor at Rome; but afterwards returned to his own country, and was chosen bishop of Hippo a town of Africa, he was a great divine and a voluminous writer, he died in the year 43

29 *St. J. Baptist*. This is an antient festival, and was formerly called the feast of gathering up *St. John Baptist's* reliques, but afterwards by corruption, the festival, in remembrance of his being beheaded

SEPTEMBER XXX Days

1 *Giles*, or *Ægydus*, was born at Athens: he came to France in the year 715, and through the favour of the King, was made abbot of an abbey at Nismes, a man of unaffected piety, died A. D. 795

2 Fire of London in 1666 O. S. which burnt down 89 churches, a vast number of stately edifices, and 13,200 dwelling-houses

7 *Unerchus* was bishop of Orleans in France, A. D. 375; 'tis

'tis recorded of him, that he converted 7000 infidels in three days time

8 Is observed as a festival in commemoration of the blessed Virgin Mary

14 *Holy-Cross* or *Holy-Rood*, was first observed in the year 615, on account of the King of Persia, in his plundering Jerusalem, taking away a piece of the cross, left there by the empress Helena

17 *Lambert* was bishop of Utrecht in the time of King Pepin I. and was barbarously murdered for reproving the King's grandson for his lewd amours

21 *St. Matthew*, called the last of the apostles, was a toll-gatherer at Rome, but afterwards became a disciple, and wrote the gospel of Christ

26 *Cyprian* was of *Antioch*, who, from a reputed heathen and conjurer, became a Christian, was afterwards made a deacon, and became a martyr

29 *St. Michael* (*the third Quarter-day*) is a festival in honour of St. Michael, prince of the Heavenly Host, and in thanksgiving to God for the benefits we received by the ministry of the Holy Angels

Lord Mayor of the city of London chose. Offering-Day at court

OCTOBER XXXI Days.

1 *Remigius* was bishop of Rhemes 74 years, a man of exemplary piety

6 *St. Faith* was a young woman of *Pais de Gravel* in France, who suffer'd cruel torments, and afterwards martyrdom, for being a good christian

9 *St. Denys*, of the court of Areopagus, was converted to christianity by *St. Paul*, and afterwards made bishop of Athens, where he suffer'd martyrdom for the sake of the gospel. The French say he was the first that preached the gospel among them, and therefore their tutelar saint.

13 This is a festival to the memory of King Edward the confessor, who came to the crown in 1042. The title of confessor was given him by the Pope. His crown, chain, staff, spurs, &c. are still made use of in the coronation of our kings

18 *St. Luke*, one of the four Evangelists, was a physician at Antioch: he wrote the gospel of Christ and the acts of the apostles, in the time of Nero and 61st year of our Saviour: he is said to have suffered martyrdom at Ephesus, but in what manner is not mentioned

- 25 King George III. his accession to the throne
 25 Crispinus and Crispianus were brethren, and born at Rome, whence they travelled into France in 303, to propagate the gospel of Christ, and for maintenance followed their profession of shoe-making
 26 King George III. proclaimed
 28 *St. Simon* and *Jude*, who were brothers, were of the twelve apostles, and said to be relations of our Saviour: the former was crucified in the time of Trajan, and the latter was murdered in the reign of Agbarus

NOVEMBER XXX Days.

- 1 *All-Saints*, commonly called *Albollantide*, is a festival, in honour and remembrance of all the saints
 2 *All-Souls* was appointed (and is still kept by the Catholics) for offering up prayers for departed souls
 5 Gunpowder Treason, is a festival for the deliverance of King James I. and his parliament, by the discovery of a plot to blow up the parliament house, while the King, Lords, and commons, were sitting, in 1605
 6 *St. Leonard* was bp. of Rhemes, and afterwards of Limosin: he had a licence from king Clodovous to set at liberty all prisoners whom he thought proper to visit. He died in 500, and has been implored by prisoners as their favourite saint
 7 Prince Henry Frederic born 1745
 9 Lord Mayor of London sworn into his office
 11 *St. Martin*, commonly called Martinmas, led the life of a soldier, but afterwards took orders, and was made bishop of Tours in France
 17 Hugh bishop of Lincoln, was constituted by K. H. II. he built the cathedral there, and died in 1200, and was canonized at Rome about 20 years after
 20 Edmund was King of the East-Angles, but being overpowered by the Danes was taken prisoner, and requested to renounce his religion; but refusing, they scourged him with whips, then binding him to a stake, shot him to death: he was interred at Sigebert, but now, from him, called St. Edmundsbury
 30 *St. Andrew*, an indigent fisherman, one of the twelve apostles, was crucified in the reign of Vespasian, A. D. 80
 Princess Dowager born 1719

DECEMBER XXXI Day.

1 Advent (which signifies coming) are four Sundays appointed for a solemn preparation for the great feast of the Nativity of our Saviour, which is now at hand

8 The feast of the *Conception of the Virgin Mary*, was instituted by Anselm, archbishop of Canterbury

9 2d Sunday in Advent

13 *Lucy*, a young lady of *Syracuse*, was a virgin and martyr, who gave her fortune to the poor to stop the applications of a young gentleman, who made his addresses to her.

16 3d S. in Advent, to prepare our minds for a sober life, and meditate on our great happiness in our Saviour's birth

18 Ember Week (as before explained).

21 *St. Thomas*, who was also called *Didymus*, which signifies a twin, was one of the twelve apostles; but disbelieved the resurrection, till he had an interview with our Saviour, and then was convinced

25 *Christmas-day* is a grand festival of the Christian church, in memory of the incarnation and nativity, or birth, of our Saviour Jesus Christ. *St. Gregory* calls it the *festival of festivals*, and *St. Chrysostom* the *chiefest of all festivals*: it is called *Christmas-day* from the Latin term *Christi Missa*, the mass of Christ; from whence the liturgy, or public prayers of the Roman Catholics is called their *missal* or *or mass-books*. A high festival at court

26 *St. Stephen* was the proto or first martyr: he was one of the 70 disciples, a man full of faith and the Holy Ghost; for which he was stoned to death, and prayed for his murderers in the very act

27 *St. John the Evangelist*, was a Galilean by birth, the youngest of all the apostles, whom Jesus had a particular regard for, surnamed the *Divine*

28 *Innocents-day*, by some called *Childermas-day*, that is, the massacre of the children of Bethlehem, is a festival in memory of Herod, King of Judea's cruelty, in ordering the children, from two years old and under, to be put to death

31 *Sylvester* bishop of Rome; succeeded Miltiades in the Papacy

Maxims and Rules relating to drawing Bills.

1. **B**ILLS are either foreign or domestic. Foreign bills are usually payable in London, and other parts of England, at single, double, or treble usance, that is at one, two, or three months after date.

2. Domestic bills are usually payable, either at sight, or some number of days after.

3. A foreign bill payable at usance here in London, is payable a month and three days (according to the custom of London) after the date of the bill.

4. If a foreign bill is not paid when due, it must be protested in the office of a public-notary, who protesteth against the drawer, he on whom it is drawn, &c. for all charges, re-charges, and interest to be paid by them.

5. After the bill is protested, the protest and bill is registered, and then the protest is returned; but 'tis usual, in kindness to him on whom it is drawn, to keep the bill three or four days longer.

6. If the bill is not yet paid, it is usual to go upon the Exchange to see if any body will pay the said bill, for the honour of the drawer.

7. If any one is found that will pay it, he must likewise pay you the charges of the protest, and also the interest and other charges, which he afterwards charges on the drawer.

8. But if no one be found that will pay it, then the bill must be returned with the charges, interest, &c. to the drawer.

9. By an act Anno 9 and 10 Gulielmi III. Regis, It is enacted, that in such cities, towns or places, where no notary-public resides, any substantial person of the city, town, or place, in the presence of two or more credible witnesses, may act as such, refusal or neglect being first made of due payment of the same. And by an act Anno 3 and 4 Annæ Reginæ, It is enacted, that all notes payable to any person or order, shall be assignable over in the same manner as inland bills of exchange are, or may be; and that any person to whom such note is indorsed, may maintain an action either against the person who signed such note, or against any of the persons that indorsed the same.

10. The allowance for payment over and above usance, is different, according to the country. As

Days		Are allowed after the single, double, &c. usance.
At	London 3	
	Rotterdam 6	
	Rouen 5	
	Paris 10	
	Hamburgh 12	
	Antwerp 14	

11. Though usance generally signifieth a month in bills drawn to and from London, yet from Venice to London, single usance is three months.

12. When you have money to receive from a foreign correspondent, you are to make your case known to an exchange-broker, who will procure persons that will pay you your money here; you giving them your bill for the like sum, payable to their order by your correspondent; and in this case, you are to enquire how the exchange goes to such a place where the money is payable, and make your bargain as to exchange as well as you can; which having done, draw your bill, mentioning the sterling coin, at so much foreign coin, for so much sterling.

Of the Militia of Great-Britain, their Pay, Privileges, and Duty.

THE standing militia of this kingdom formerly consisted of both horse and foot, and in England, exclusive of Scotland, they amounted to 200,000. At every muster, which was to be once or twice a year, each horseman was allowed 2s. and each foot soldier 1s. by his employer. To conduct these forces, the king constituted lord-lieutenants of the counties, who were generally peers; and they from among the principal gentry chose their deputy-lieutenants to act under them, who were to be presented to, and approved of, by the king.

The lord-lieutenant or deputy, had a power to levy every year the fourth part of each person's proportion in the tax of 70,000*l.* upon all England and Wales; and in case of an enemy, could oblige every man so charged to allow his soldier one month's pay, but could not charge him more, till that was repaid by the king.

In

In case of an invasion, beacons were erected at proper distances upon eminent places throughout the kingdom. These beacons were pitch barrels put on high places, in order to be fired upon the approach of an enemy, so that the whole country might be alarmed, and the militia ordered to arm themselves.

This was the state of the militia till the 30th year of the reign of his late majesty, when a bill was brought into parliament to render the militia more effectual; and in that, and the succeeding sessions, two acts were passed, which in a manner new modelled this military body. We shall give an abstract of these acts, for the information of those who are chosen by lot to serve in the militia.

P A Y.

To a private man, for each day he is employed in the militia, one shilling, out of whom there is to be one corporal to every twenty, who is to be paid one shilling and sixpence every day he is employed.

Out of the private men, vacancies, on the death or removal of serjeants, may be filled up, in the proportion of one to every twenty private men; who are in that case discharged from serving as such, and have the pay of a serjeant, viz. every day in the year one shilling.

The serjeant-major must be made out of the serjeants, and is to be paid two shillings and sixpence more a week.

P R I V I L E G E S.

Cannot be compelled to march out of the kingdom; nor obliged to go above six miles from home to perform exercise in companies or half companies; nor be detained on days of exercise longer than six hours; or under arms, without refreshment, more than two hours.—To be dieted and billeted at public-houses, paying for diet and small beer, four pence each day.—Having served three years may retain his cloaths.—Exempted from doing any highway duty, or serving as a peace-officer, or parish-officer.—Not liable to serve, unless by consent, in any of his majesty's land or sea forces.—Having been called out into actual service, and being a married man, may set up any trade.—Disabled by sickness on a march, or at a place of annual exercise, to be provided for (by an order from one justice of the peace or magistrate) by the officers of the parish where he shall then be, who

who are to be re-imburfed by the officers of the parish for which he shall serve.—If ordered out on actual service, to receive a guinea before the day he is ordered to march.—If ordered out, leaving a family not of ability to support themselves, the parish-officers where such family resides to relieve them by a weekly allowance until their return, and be re-imburfed out of the county-stock.—Having served three years, not to serve again, until, by rotation, it comes to his turn.—Being 35 years of age, and having served two years, or on shewing just cause, may be discharged; and at any time, by subdivision meetings.—If maimed or wounded in actual service, shall be equally intitled to Chelsea-hospital with any other soldier belonging to his majesty's other forces.—Parishes may offer, and deputy-lieutenants may accept, volunteers instead of those chosen by lot.

D U T Y.

To appear at the subdivision-meeting on notice, and be inrolled to serve for three years, or find a substitute.—To be exercised in half-companies on the first Mondays in the months of March, April, May, June, July, August, September, and October.—In whole companies on the third Monday in the said months.—And if they cannot be exercised in half-companies, by reason of the distance, then in smaller bodies.—In regiments or battalions, on Tuesday, Wednesday, Thursday, and Friday in Whitsun-week.—The days of exercise may be altered to any other day in the same week, Sunday excepted.—The two days in any one month in harvest may be changed to Tuesday and Wednesday in Easter week.—If any one day is inconvenient, on account of fairs and markets, it may be altered to any other day in the same week, except Sunday.—Notice of the several places of exercise to be fixed on the church or chapel-doors of the parishes respectively; or in case of no church or chapel, on the door of some church or chapel next adjoining.—After exercise, to clean and return their arms, clothes, and accoutrements.—Changing his residence, to serve in the division he shall remove to, on giving previous notice to the deputy-lieutenants, and receiving a certificate from them.—And in case of invasion, imminent danger thereof, or a rebellion, may be drawn out for actual service, and in such case only, and in this kingdom, and not elsewhere.

4 00 58
* T H E E N D.

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